

sometimes even a reproduction, of previously published material (e.g., Van der Toorn, Paul, Kratz, Flint, Stuckenbruck, Henze, and Lust). What is missing, strangely enough, regarding the reception history is an essay on the influence of Daniel on the only apocalyptic book of the NT, Revelation. Finally, the editorial finesse leaves much to be desired. Without including repetitive errors, I counted thirty typos or slips in the first volume and sixty-four in the second, with the first two lines of p. 674 taking the cake by garbling subtitle and text in the first line followed by two slips in the second line.

These minor drawbacks do not detract from the fact that these volumes present without question a standard work on recent Daniel scholarship. No student of the book of Daniel can afford to bypass them. While their main emphasis is on the composition and reception of the book of Daniel, including a special focus on the relation of Daniel to the Qumran literature, they go far beyond and deal with a wide range of interpretational issues. Thus I trust that anyone interested in Daniel will benefit tremendously from carefully perusing these volumes.

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Ervin, Howard. *Healing: Sign of the Kingdom*. Peabody, MA: Hendrickson, 2002. 116 pp. Paper, \$12.95.

Given his two books on Tongue-Speech, his book on the baptism of the Holy Spirit, his position as Professor of Pneumatology at Oral Roberts University, and his practice of the healing ministry in the contemporary charismatic world, Howard Ervin is well suited to expound on the spiritual gift of healing. His conclusions are based upon biblical exposition, yet his style is anything but heavy-handed theology. Even his chapter on "The Gift," in which he presents an exegesis of a small portion of 1 Cor 12, is written in a light-weight prose that lay persons can easily digest.

Ervin's primary thesis is that there is a nearly seamless gift of healing that has pervaded the Christian church from Christ's time to ours, even though the function and purpose of that healing gift has changed. Jesus' miracles of healing were signs to unbelievers that the messianic kingdom had come. Today, a miracle of healing is simply a gift of the Spirit to believers. Accordingly, Jesus' threefold ministry was comprised of preaching the advent of the kingdom of God, teaching the nature of that kingdom and healing as a sign that the kingdom had indeed come. In fact, Ervin is quite unequivocal in stating that healing by Jesus or his disciples was "*the* sign that the kingdom of God has drawn near" (2, emphasis supplied). That statement seems a bit strong until you read his balancing statement a few pages later: "Healing is not an end in itself, nor is it self-validating. It is the message that distinguishes the divine from the counterfeit." However, that qualification is so broad that one could conclude that any healing not directly connected with the "message," which he defines

as Christ's announcement that the kingdom has now come, could fall into his "counterfeit" category. Essentially, however, Ervin presents a balanced approach, for while he puts much emphasis on healing as the prime messianic sign for unbelievers, he makes clear that a genuine faith response must be to the good news of the kingdom, not to the spectacular nature of healing.

Ervin spends considerable time distinguishing between the healing by Jesus and his disciples as a *sign* of the in-breaking of the messianic kingdom and more contemporary healing as a *gift* of the Spirit for the contemporary Christian church. He supports this *gift* aspect of contemporary healing by an exegesis of a few verses in 1 Cor 12. His exegesis is weakened by his assertion that the gift of healing is to be differentiated from all the other *pneumatika* ("spirituals"). The point he wants to make is that the term *charismata* ("gifts") applies quite uniquely to healing and is the prerogative of the Holy Spirit. Thus it is "not bestowed upon 'gifted' individuals to be exercised at their discretion." (29). But this statement makes unclear the role of humans in the process and how they serve as agents through whom the Spirit often works.

The book is comprised of fourteen chapters, not all of which bear directly on healing. For example, chapter 12 is an excursus on the importance of the tongues phenomenon in Luke-Acts. One is hard-pressed to see just how it is related to the larger issue of healing. Also, chapter 13 deals with the nature of Jesus' baptism by the Spirit and seems to have only the most tenuous connection to the issue of healing. In his final chapter, Ervin makes clear his burden for contemporary healing. He asserts that, at Pentecost, the disciples were baptized/anoointed to preach the gospel and to heal the sick. Healing was the sign that authenticated the message they preached. He then adds that the preaching and the healing "were and still are an indivisible unity" (105). Overall, *Healing* is a helpful book that emphasizes a gift of the Spirit that, in recent times, has received little attention.

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WILLIAM E. RICHARDSON

Friedmann, Daniel. *To Kill and Take Possession: Law, Morality, and Society in Biblical Stories*. Peabody, MA: Hendrickson, 2002. 342 pp. Hardcover, \$29.95.

Originally published in Hebrew as *To Kill and Inherit* (Tel Aviv: Dvir, 2000), this volume was on the bestseller list of the Israeli newspaper *Ha'aretz*, for ten weeks. Author Daniel Friedmann, a member of the Israel Academy of Sciences and Humanities, is Danielle Rubinstein Professor of Comparative Private Law and former Dean of the Law School of Tel-Aviv University. He has been Visiting Professor at Harvard University Law School, the University of Pennsylvania Law School, Queen Mary College, and the University of London. In addition to extensive publications in the legal field in Israel, England, and the United States, he has received a number of prizes in law, including the prestigious Israel Prize.

The purpose of this book is to explore the legal, moral, and political aspects of the best-known stories of Scripture, particularly those of the Hebrew